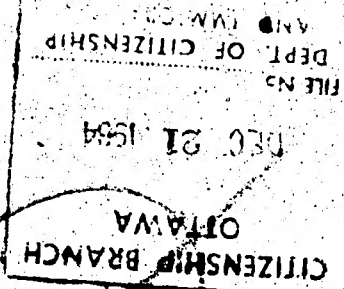


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FRANCE, THE ARABS AND ISRAEL, (page 4)



CANADA'S
NATIONAL JEWISH
NEWSPAPER

FRIDAY, DEC. 18th, 1964
13th OF TISREI 5725
SIDRAH: VAYEHI

Sabbath Starts:
Toronto: 4.23
Montreal: 3.53

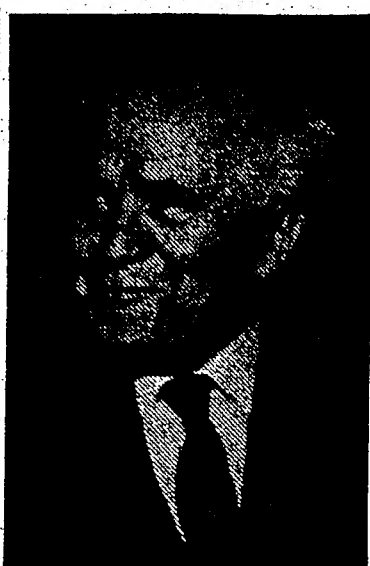
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TORONTO AND MONTREAL, FRIDAY, DECEMBER 18th, 1964



Main figures in Israel's Political Crisis. From left to right: Levi Eshkol and David Ben-Gurion.

RETURNED TO U.S. CONGRESS

WASHINGTON (JCNS) — Another Jew was returned to the United States Congress in the elections last month, it has now been discovered. He is Mr. Paul J. Krebs, who was elected Democratic Congressman for Newark, New Jersey. This brings the total of Jews in the House or Representatives to 16 (instead of 15 reported earlier) and three in the Senate. The total is thus 19 Jews in both Houses of Congress and is a record number in American history. Of the 19, 17 are Democrats and two Republicans (Senator Jacob Javits and Congressman Seymour Halpern, both of New York).

Commentary

By Mr. J. Nurenberger

after eshkol-what next?

THE BEN GURION MISHAP

For many years the Israelis have been plagued by the so-called Lavon Affair which originated in Cairo during the infamous "mishap". This supposedly secret mishap which occurred in the Egyptian capital in 1954 never has been revealed as yet to the Israelis, except by insinuation and innuendo.

— According to the Egyptian version of the mishap (which Israeli censorship prevented the inhabitants of the Jewish state from reading), Israeli secret agents were apprehended in Cairo while trying to provoke an incident between the United States and Egypt at the time Pinhas Lavon was Minister of Defense.

Since then, Ben-Gurion has been trying to accuse Lavon, once the most powerful Histadrut executive, of criminal responsibility in this incident—which Lavon disclaims.

Even though a ministerial committee subsequently exonerated Lavon of guilt and blamed an army officer for the misfortune, the Old Man never gave up. He began to haunt Lavon.

Lavon was expelled from the Mapai leadership club which rules Israel. This, however, did not satisfy Ben-Gurion. He accused both the ministerial committee and the Knesset Foreign Affairs Committee of ignoring the facts.

When Eshkol became Prime Minister, conforming with his policy of conciliation and national unity, he tried to bury the Lavon Affair. Moreover, he succeeded in working harmoniously with the Opposition.

Ben-Gurion, observers noted, became jealous of his successor. For one thing, he never forgave him Johnson's official invitation to visit Washington, an invitation which he was unable to wangle during all his years of leadership.

Thus Ben-Gurion formed an opposition within his own party.

Last month a climax was reached when the Old Man published classified documents relevant to the Lavon Affair. Eshkol earnestly attempted to appease the Opposition when Parliament began to query — has Ben-Gurion, as a private citizen, the right to divulge state secrets? But this did not appease Ben-Gurion. He continued to press for a new enquiry.

Could Ben-Gurion's reopening the Lavon Affair ricochet against himself? Has Mapai become weaker? Is the Opposition stronger? And where will the enquiry end?

Last week a Mapai leader caused a violent outburst of feeling when he declared that Ben-Gurion was responsible for the explosion of an "illegal" immigrant ship during Israel's pre-state days—an incident that cost many lives and a tragedy which was meant to embarrass Britain.

Now, will Herut demand investigation of the sad Altalena Affair which was brought about when Ben-Gurion, in an intrigue, gave orders to fire at the Irgun boat? (He manipulated this to eliminate Herut competition in the days when the new state was in want of arms which the Altalena had brought in.)

Will the Opposition ask why Ben-Gurion abandoned the old city of Jerusalem? Some Opposition leaders claim that he could have held onto it with the help of the dissident underground—the Irgunists and Sternists. But then he feared that the leader of those men—not he—would be proclaimed liberator of the City of David.

At any rate, all these rumors, insinuations, allegations will become material for public debate. Undoubtedly Ben-Gurion's actions to undermine Eshkol's regime—the most popular in the history of Israel and most trusted abroad—is bad for Israel.

Somehow it seems that Providence does not wish B.G. to retire gloriously into the annals of Jewish history. For, if there will be trouble in the Holy Land and an earthshaking internal feud, is it not highly probable that Ben-Gurion may be held responsible for these convulsions?

Friends of Israel abroad hope, at this critical moment, common sense will prevail — that Ben-Gurion's followers within Mapai will abandon the intransigent Old Leader for the sake of unity and the glory of Israel.

B.G. Fells Eshkol

ISRAEL FACES SERIOUS CRISIS

A Jewish Tragedy In Russia

Framed By Soviet Police

LONDON (JCNS) — A case where a Jew was "framed" by economic police in Chernovtsy (formerly Czeronovitz) has been brought to light by a Soviet publication, "Literaturnaya Gazeta", in its issue of November 21. In February this year a Ukrainian newspaper, "Pravda Ukrainy", carried a report that more than twenty people in Chernovtsy, all Jews, had organized a black-market in clothing made from synthetic fibres. The ring-leader was said to be R. A. Frekhtman, the deputy manager of a Moscow rubber factory.

An article dealing with the trial of Frekhtman and

his alleged accomplices, written by a Ukrainian journalist called Mikola Bilkun, who specializes in contributions featuring alleged speculators with Jewish names, described Frekhtman as "the crook of crooks", and said that he had conducted his illicit trading operations undetected for six years. Frekhtman was given a prison sentence of 15 years.

Now "Literaturnaya Gazeta" says that Frekhtman is innocent. He did not even know the people in Chernovtsy; he was alleged to have organized "Neither the investigation nor the court produced anything against the accused — except his

sentence", the paper wrote. Frekhtman was "a man who fought in the great patriotic war, had been awarded orders and medals, was a Communist Party member and was respected in his factory collective", yet he had been sentenced on the evidence of a false document presented by one of the accused, a Jew, Tsalkovich. "Literaturnaya Gazeta" takes the Chernovtsy economic police to task for acting on the ill-famed principle: "Give us the man and we'll find the crime to fit him", and accuses Tsalkovich of "cynically bargaining with investigators and prosecutor's office" in order to save his skin.

Meanwhile, after a lapse of some months reports of death sentences on Jewish "speculators" are again beginning to appear in the Soviet press. One that has just come to hand appears in the provincial newspaper, "Vecherny Kiev", of August 17, which gives an account of the trial of 48 people in the Ukrainian Supreme Court in Kiev. Two of the accused, Sher and Spitkovsky, both Jews, were sentenced to death for manufacturing blouses and handkerchiefs from surplus material. Others received four and 15 years imprisonment.

MAPAI IS SPLIT

SMALL PARTIES WILL NOT BACK BEN GURION

JERUSALEM (CJN)—The resignation of Prime Minister Levi Eshkol on Monday evening has provoked the most serious political crisis in the history of Israel. Israel's largest party, the moderate Socialist Mapai, which controls only one third of the Knesset votes is now widely split. Both Ben-Gurion and Levi Eshkol, the two opponents, belong to Mapai.

(Reports from Jerusalem indicate that despite Eshkol's resignation, he may be asked to continue as caretaker premier till the next elections in November.)

(Two minority parties, the National Religious Party (Mizrachi) to the right and Ahdut Avoda to the left of Mapai, indicated that they would not rejoin the coalition if the Ben-Gurion wing forms the new cabinet.)

B. G. Caused Crisis

The government of Levi Eshkol resigned rather than bow to demands that it reopen an investigation into the Lavon Affair.

The demands came from former Prime Minister David Ben-Gurion, who resigned in June 1963, over the 1960 decision by a cabinet committee that cleared former Defense Minister Pinhas Lavon of blame for a 1954 security mission that backfired.

Eshkol was a member of the committee. The details of the security operation never have been made public.

Pale and Worn

Eshkol submitted his cabinet's resignation to Israel President Zalman S. Shazar. He looked pale and tired as he emerged from the president's residence.

Both Eshkol and Ben-Gurion are members of the ruling Mapai Party. Mapai leaders fear that the clash may bring about an open split in the organization.

Although the dispute over handling of the Lavon affair was the immediate cause of the break, another fundamental issue was Ben-Gurion's desire to see more young Mapai members given responsible government posts.

Offers a Challenge

The decision by Eshkol, 69, to quit followed a closed meeting of the Mapai central committee on Monday. Eshkol reportedly told the party leaders:

"If anybody thinks he can do better to bring together the various elements in the government, let him try."

Sources said Mr. Eshkol reached his decision to resign because he was not sure of a Parliamentary majority on the no-confidence motion.

Also serving to alienate the two Mapai leaders is Mr. Eshkol's plan to form a united labor front with the small Left-wing Ahdut Avoda party. He feels this would assure the Mapai of winning enough seats in the 1965 Knesset elections to form again the basis for a coalition government.

Mr. Ben-Gurion opposed the plan because he believed it would give too much power to the relatively weak Ahdut Avoda and because Ahdut Avoda's young leaders would give competition to Mr. Ben-Gurion's youthful disciples in the Mapai party.

Was P.M. 17 Months

Mr. Eshkol held the Premiership 17 months and 18 days. He was chosen for the post by Mr. Ben-Gurion when the latter resigned in June, 1963.

Mr. Eshkol was Israel's third Premier. Mr. Ben-Gurion and Moshe Sharett were the others.

President Shazar is almost certain to call upon Mapai to name a new Premier-designate to try to form a new coalition government.

Herut Wants Debate

Most political observers felt that Mapai, despite its internal conflicts, would have to settle on Mr. Eshkol again as the only candidate of any stature who could form a new coalition government. Mapai does not hold enough seats in Parliament to rule alone.

Herut, the leading opposition party, called for an urgent session of the Knesset (Parliament) to debate the resignation.

Spiritual Leaders Debate Situation

ONTARIO RABBI ATTACKS "Y'S" AT PROVINCIAL CONFERENCE

by the CJN reporter

Two prominent Ontario orthodox rabbis attacked last week the leadership of the "Y's" for failing to provide the proper atmosphere for our youth. The rabbis deplored the fact that the Young Men's and Women's Hebrew Association centres, originally created to give our children a Jewish outlet, have become non-sectarian in practice.

Rabbi Philip Rosensweig of Kitchener, speaking at the provincial conference of Ontario rabbis, convened in Toronto by the Canadian Jewish Congress, stated that "the Y's have become centres for the promotion of mixed marriages". Also Rabbi David Kirshenbaum of London, Ont. criticized this policy of the Y's.

It was stated that the Y's in their publicity aim to attract into their sphere of activities persons who do not need the services of a Jewish centre.

Twenty-seven rabbis and spiritual leaders from various parts of the province of Ontario convened in Toronto's Jewish Community Centre, on Beverley St. December 9th for an all-day session held under the aegis of the Canadian Jewish Congress. It was the first meeting of its kind, comprising rabbis of the province of Ontario (outside of the city of Toronto) and embraced members of all three trends. — Reform, Conservative and Orthodox. Of the 29 rabbis or spiritual leaders of the smaller communities of Ontario 27 were present, about half of them, incidentally, under the age of 45, and the great majority natives of Canada, the USA, or British Commonwealth countries.

The conference ranged over a wide area. In the morning the topic was how to develop leadership with South African-born Rabbi Karpel Bender of Kingston in the chair. Papers were delivered by Rabbi Morton Green of Hamilton and Abraham Babb of Peterboro.

Rabbi Joseph Kelman of Toronto dealt with chaplaincy with special emphasis on prisons and mental hospitals.

The luncheon session was devoted to the problem of mixed marriages in the smaller communities, a process shown to be on the increase by recent Canadian statistics. Special papers on this theme were read by Rabbi David Kirshenbaum of London, Ontario, and Israel Freedman of St. Catharines with comment by Rabbi Stanley Webber of Brantford and Hillel Millgram of London, Ontario. Chairman for this session was Rabbi

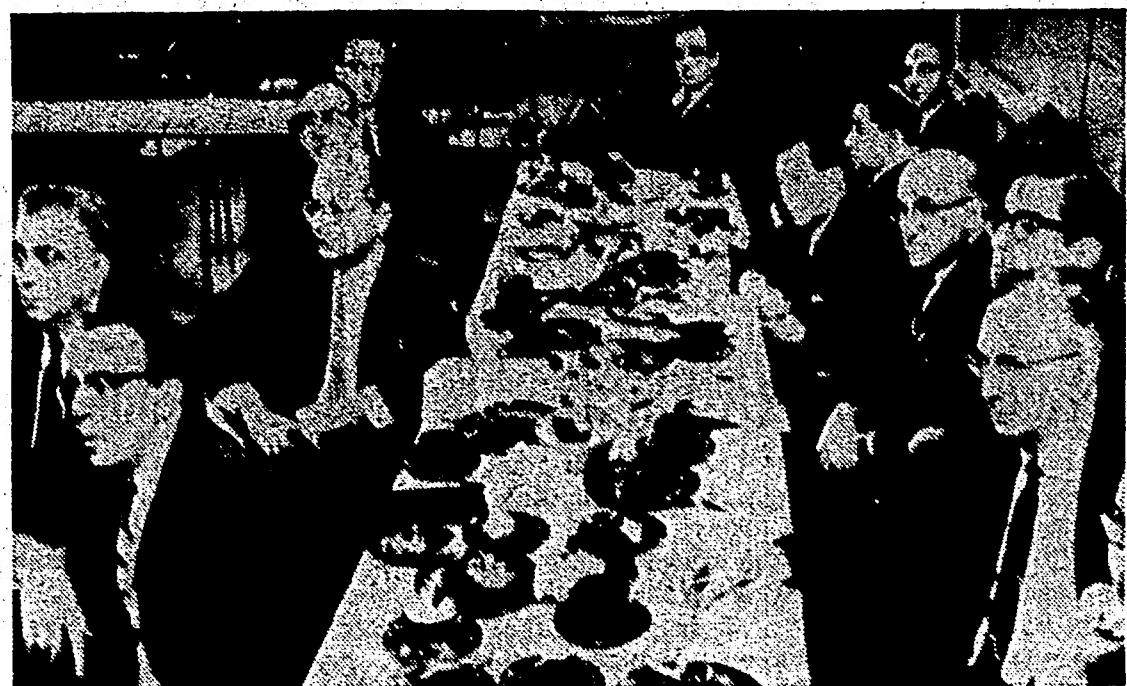
bi Eugene Weiner of Hamilton. Adult Education and work among youth were dealt with in the afternoon session by Rabbi Bernard Baskin of Temple Anshe Shalom, Hamilton, Feivel Rosensweig of Kitchener, and Aharon Feier of Niagara Falls. Chairman of this session was

Rabbi Dr. S. S. Stollman of Windsor. A summary was made by Liverpool-born Rabbi Harold Lerner of Guelph.

There was also non-rabbinical participation with a paper on Jewish work delivered by David Andrews of the Toronto Y.M. & W.H.A., and a special project

on "interfaith dating" undertaken in Windsor as outlined by Joseph Eisenberg, director of that city's Jewish community council. Other participants were William Stern and William Mor-

(More Pictures Continuation on Page 6).



AN ATTENTIVE AND SERIOUS AUDIENCE listens to one of the speakers during the Conference of Ontario Regional Rabbis and Spiritual Leaders in Toronto. Shown from left, clockwise around the table, are: William I. Stern, director of the Council of Jewish Organizations; Hamilton; David Andrews, director of the Canadian Council of Y.M.H.A.'s; and Jewish Community Centres; B. G. Kayfetz, National Director of the Joint Community Relations Committee of Congress and B'nai B'rith; Rabbi A. M. Babb, Peterborough; Rabbi Dr. S. S. Stollman, Windsor; Rabbi Philip Rosensweig, Kitchener; Dr. Joseph Klinghofer, director of Department of Education, Congress Central Region; Michael Shain, Spiritual Leader, Chatham; Rabbi Morton Green, Hamilton; Rabbi Karpel Bender, Kingston; William Morris, Vice-President, Council of Jewish Organizations, Hamilton; Myer Sharzer, Executive-Director, Congress Central Region; Rabbi S. Waldenberg, Windsor.



ATTENDING THE CONFERENCE of Ontario Regional Rabbis and Spiritual Leaders in Toronto are, from left, clockwise around the table: Rabbi Joseph Vilenski, Principal of the Hamilton Talmud Torah; Harry Mandel, Spiritual Leader of Pembroke; Rabbi Ovadia Rosenberg, Sarnia; Nathan Sherman, secretary of the Orthodox Division - Canadian Jewish Congress; Nathan Urbach, Spiritual Leader, Sault Ste. Marie; Rev. S. Y. Gelberman, Port Colborne; Miss Florence Huter (partly hidden by Mr. Gelberman), Director of the Joint National Committee on Community Services; Rabbi Aharon Feier, Niagara Falls; Louis Grossinger, Spiritual Leader of Welland; A. Kremer, Spiritual Leader of Oakville; Rev. S. Korolnek, Galt; Dov Edelstein, Spiritual Leader of North Bay.

SHAAREI TEFILLAH

illustrated report of a great week-end next week in The Canadian Jewish News.

Israel Bond Buyers Can Still Reserve For Hanukkah Festival Matinee

"The evening performance of the Hanukkah Festival for Israel is a complete sell-out", announced Morley J. Pope, Chairman of the Festival Committee of the Israel Bond Organization of Toronto which is once again presenting the outstanding entertainment event of the year for the Jewish community of Toronto. The Hanukkah Festival will be held at O'Keefe Centre on Sunday, December 20th, with a star-studded program of guest artists headed by Sam Levenson, America's foremost "teller-of-stories".

Some seats are still available for the special matinee performance at 3 p.m., and paid-up Israel Bond purchasers can pick up their tickets at the Israel Bond Office, 825 Eglinton Avenue West, up to and including Sunday morning, December 20th. All seats are reserved, on a first-come, first-served basis, to purchasers of Israel Bonds in the 1964 Campaign.

TORONTO HISTADRUT OPENS CAMPAIGN; QUOTA \$225,000

The Opening Dinner of the Histadrut Campaign will take place at the Annual Toronto Histadrut Dinner at the Beth Tzedec Synagogue on Sunday, January 3rd, 6.30 p.m.

The quota for the 1965 Campaign is \$225,000. Louis E. Soupcoff, chairman of this year's Histadrut Drive, will preside at the Dinner. **DR. JUDD TELLER GUEST SPEAKER**

The Toronto Jewish Community will have a real treat in store on January 3rd at the Beth Tzedec. The guest speaker at the 1965 Histadrut Dinner will be Dr. Judd Teller of New York, outstanding orator and an expert on Russian affairs. Dr. Teller, also a prominent author, is executive vice-president of the American Histadrut Cultural Exchange Institute, which serves as a forum of American and Israeli intellectuals. He was formerly director of education of the National Committee for Labor Israel.

BERNARD BLOOMFIELD TO BE HONORED

A feature of the Opening Histadrut Dinner on Jan. 3 will be the presentation of a special scroll to Bernard M. Bloomfield of Montreal, National Chairman of the Canadian Association for Labor Israel. The scroll will be presented in honor of Mr. Bloomfield's 60th birthday and his devotion to the cause of Histadrut and Israel. Mr. Bloomfield recently



BERNARD M. BLOOMFIELD Q.C.

returned from a visit to Israel and will give his views on the latest situation in the Middle East.

MALKA OFRAT GUEST ARTIST

A highlight of the 1965 Histadrut Campaign Dinner will be the guest artist, Malka Ofrat of Israel. A leading mezzo-soprano with the Habimah Theatre and the Galilee Singers, Miss Ofrat will delight the audience with a

repertoire of Israeli, Hebrew and Yiddish songs.

The Canadian Association for Labor Israel conducts an annual Israel Histadrut Campaign in Canada for the purpose of supporting a widespread health, vocational training, cultural and rehabilitation program among Israel's workers, pioneers and new immigrants.

Histadrut, the Israel Labor Federation, has a membership of 800,000; with dependents, the total Histadrut family is 1,100,000, or more than half the population of Israel. However, the welfare services are not limited only to Histadrut members, but extend frequently to non-members as well.

The largest field of service is that of health, through KUPAT HOLIM, the Histadrut medical network that covers 1,500,000 men, women and children, or two-thirds of the Israel population. Kupat Holim maintains 16 major hospitals, 927 local and regional clinics, and many convalescent homes, maternity centers, children's homes, pharmacies and allied facilities.

EARLY RESERVATIONS URGED
Supporters and friends of the Histadrut are urged to make their reservations early for the 1965 Opening Histadrut Campaign Dinner, which promises to be the

social event of the year. Reservations can be obtained by calling the Histadrut Office at RU 7-0264.

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NEW TORONTO GROUP SHOWS EXAMPLE ISRAEL BOND EFFORT GAINS NEW STRENGTH FROM ORGANIZATION OF PROFESSIONAL MEN

The newly-formed "Organization of Jewish Professional Men of Toronto" held its Inaugural Dinner at the Royal York Hotel on Wednesday evening, December 9th, with a gala gathering of Toronto's foremost professional men in the fields of medicine, law, dentistry, pharmacy and accountancy. This dinner represents a noteworthy breakthrough in adding the prestige and support of this important segment of the community to the community's organized effort in behalf of the economic development of the State of Israel. The great success of this initial event augurs well for similar functions in the

future, and plans are underway to include other professions as well within the framework of the Professional Organization.

Chairman of the Dinner was Henry S. Rosenberg, Q.C., whose personal efforts in encouraging the formation of the group were responsible to a large measure for its establishment. Bert Godfrey, General Campaign Chairman of the State of Israel Bond Campaign of Toronto presented Mr. Rosenberg with a handsome bronze plaque in grateful appreciation for Mr. Rosenberg's pioneering efforts on behalf of Israel Bonds.

Two distinguished guest speakers, His Excellency

Yitzhak Ben-Aharon former Minister of Transport and Communications in Israel's cabinet; and The Honorable Ivan C. Rand, Canada's internationally-famed jurist who served on the United Nations Commission which recommended the partition of Palestine, delivered memorable addresses on the vital role of Israel Bonds in building a sound economic base for the young State, and the responsibility of all Jews to participate in the work of Bonds.

Shown here are, left to right: Henry S. Rosenberg, Bert Godfrey, The Honorable Ivan C. Rand, and His Excellency Yitzhak Ben-Aharon.

Green, who has been its guiding light for many years. With this specific project in mind, a special committee to formulate plans marking the celebration of the fiftieth anniversary of the Hebrew National Association has been formed, headed by Rabbi David Monson.

For the past fifty years, the Hebrew National Association has served the Jewish community by taking care of the helpless and friendless immigrants who arrived in our midst. It has helped the needy by providing shelter and subsistence, by supplying kosher meals to the Jewish sick in hospitals, by visiting, consoling and entertaining those in mental institutions.

Considering all of this, the Jubilee Committee, in searching for the proper institution in Israel, decided to build three bungalows in a children's village. They will be situated in Kfar Saba, fifteen miles from Tel Aviv, and will house and look after children suffering from physical handicap, mental retardation and emotional maladjustment. This residential therapy-institution will be open to children from the towns and cities as well as to those of the kibbutzim and moshavim.

Why is this institution of such vital necessity? The majority of these children are from Oriental homes where parents have come from the caves of Morocco and slums of Iraq. Most of these families consist of eight, nine, ten or more children. These people, facing a new language, culture and social conditions, find it extremely difficult to adjust to a new life and environment. Their children cannot receive the proper care in their own home; many problems arise with which these parents cannot cope. These youngsters require help that can be provided only through the special environment of just such an institution as will be built in Kfar Saba.

This children's home, which will be one of the most important institutions of its kind in Israel, will have room for more than one hundred beds. The cost of the three bungalows is \$225,000. (Continued on page 10)

FOLKSFAREIN FOR ISRAEL

by a Reporter

The Hebrew National Association of Toronto, which recognizes the necessity of helping fellow Jews, has decided to extend its activities across the seas to the land of Israel and there build a children's home. The venture, compatible with the uniqueness of the organization and its work, will bear the name of the Association and its president, Mr. David

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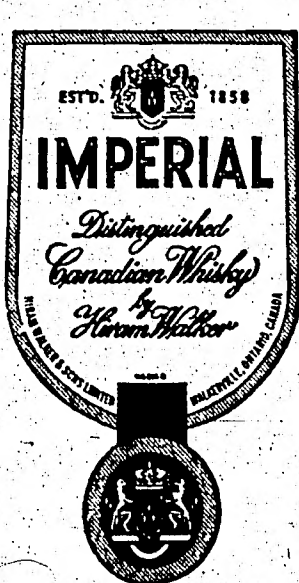
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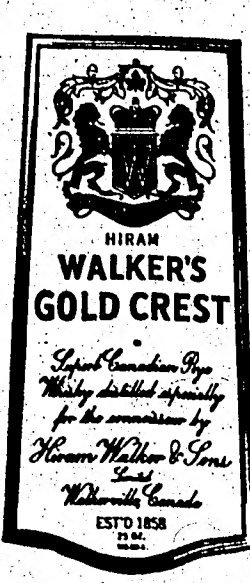
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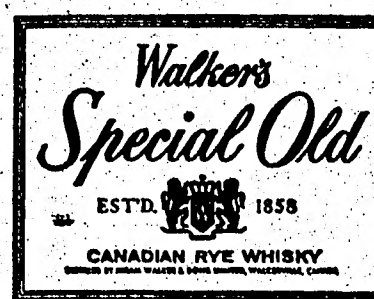
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Fabulous Rayko of Paris is now in Bathurst-Wilson Area

ELEGANCE REIGNS SUPREME

It is quite some time that the Bathurst-Wilson vicinity is considered the focal point of all activity in North York. Lately it has assumed an air of elegance, much to the pride of its residents — more particularly, the female half.

For no woman considers a shopping area complete until it boasts a beauty salon. This achievement recently has been effectuated by the advent of Rayko (the Rayko of 59 Avenue Road), a ladies' retreat par excellence. The new Rayko, at 3685 Bathurst Street, opened upon the suggestion of

ladies living in the Bathurst-Wilson area, is not merely a beauty salon. Rayko is a way of life: Rayko has its roots firmly embedded in the world of pulchritude.

And it is the lady well informed about this world exclusively hers who has persuaded Mr. Rayko — whose name the establishment carries — to favor her with his counsel which is sought wherever he may be.

Mr. Rayko is regarded as one of the world champions of hairstylists. Before arriving in Canada, he spent seven years in Paris with the famous Valerie of the Place de la Republique. In 1960 he was awarded the Grand Prix International for the coiffure du soir — most elegant evening hair style — from the Festival Mondial de la Coiffure.

In Toronto this brilliant, young man, sensitive to a lady's fine taste, has become the darling of the select. In Mr. Rayko's deft fingers, his clients emerge with hair-dos which gain the admiration of others.

Usually hairstylists create a monotonous sameness. Not so, however, with Mr. Rayko who approaches each client as a challenge to his ingenuity. There is the American style — breezy, well brushed; the Italian — hair swept high, perhaps pinned with a postiche; the English — crisp, shingled; the French — short, a froth of curls on top.

But, whatever the style, the perfect foundation is provided by a body permanent exclusively Mr. Rayko's. This is excellent for all types of hair — even for tinting or coloring, for here the choicest, imported French product, L'Oreal, is used. Whether applied so that it can be washed out or kept indefinitely, highlights are accentuated and hair remains as soft as a baby's.

A facial at Rayko is truly an experience. While you recline and close your eyes, you feel the lines of fatigue evaporating under the skillful hands of your operator. Your complexion takes on a marvelous freshness, a youthful glow.

The conventional manicure assumes a new depth. Hands look as though they were meant to flutter.

And a pedicure! Done in the privacy of a posh, thickly carpeted room as one finds in the famous Hotel Georges V in Paris, walking can be comparable to floating on air.

Mr. Rayko's staff of stylists comes qualified from many parts of Europe. As an added precaution, they receive further training from Mr. Rayko to assure his customers' satisfaction.

Mr. Rayko's fame has preceded him. Presently forty states south of the border have invited him to demonstrate his ability. So far he already has exhibited his talents in New York City and Detroit — having committed himself on Sunday, his one day of rest.

Nevertheless, as busy as Mr. Rayko is, he is most happy to serve his patrons personally — by appointment, of course (787-1118).

From Monday through Wednesday, appointments are accepted from 9:00 a.m. - 4:00 p.m.; Saturday, 8:30 a.m. - 4:00 p.m.; Thursday and Friday, 9:00 a.m. - 6:00 p.m.

Always anxious about his patrons' comfort, Mr. Rayko hopes to institute a nursery after Christmas for mothers who find it difficult to cope with their pre-school age children during visits.

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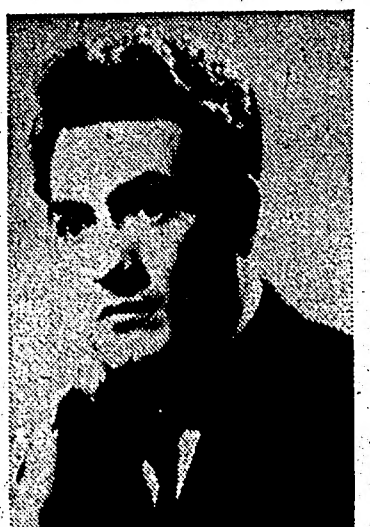
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A GESTURE

GERMAN WAR CRIMINALS AND RUSSIA

Inside Germany influential sections of public opinion are making their voices heard in favour of the extension of the period during which Nazi war criminals can be tried.

The obdurate opposition of the present Minister of Justice to any extension of the time-limit may not be the last word by any means. World public opinion has a part to play and is something which no Government, not least the West German, can afford to ignore.

In the same week as reports of a possible change in Bonn comes the news that the U.S.S.R., is preparing to release the Auschwitz archives to coincide with the twentieth anniversary of the end of the war.

For 20 years the Soviet authorities and their Pankow satellite have suppressed this and other incriminating material against their erstwhile allies, though it could have helped in the apprehension and conviction of war criminals. From time to time they have released particular files in order to embarrass the Bonn authorities — other files might prove equally embarrassing to the Pankow régime. They kept the rest under lock and key as possible bargaining counters for a deal with the Federal Government.

Now, when the evidence may no longer be of practical use, the Soviet authorities are ready to release it. It is a cynical political act which has little to do with a genuine concern for justice.

FACTS

FRANCE, THE ARABS AND ISRAEL

For some years now prophets of gloom have been forecasting the imminent collapse of the unwritten Franco-Israeli alliance as a result of improved Franco-Arab relations. Their lucubrations have proved wrong so far. The end of the Suez affair did not bring about the predicted French volte-face, nor did the re-establishment of France's special position in the Lebanon, renewed Franco-Egyptian relations or the granting of Algerian independence.

The new round of visits and high-level meetings between France and the Arab States should not bring about a change in France's policies towards Israel. Chopping and changing, dropping one ally in order to acquire another, is bad diplomacy, and States which practise this lose esteem and trust. The French Government, in contrast, is clearly determined to retain and enhance its standing and desirability as an ally.

France's policy-makers are under no illusions where Arab politics are concerned. They have reason for suspecting the durability of undertakings given by Cairo, Algiers and similar régimes. Such undertakings would hardly provide good cause for jettisoning a tried and trusted friend. Nor do they believe that a show of weakness would gain Arab respect. Their aim is to strengthen French influence throughout the Near

and Middle East; Israel and other non-Arab States have a definite place in this design.

As far as Israel is concerned, closer relations between France and the Arabs would be all to the good. It is a cardinal tenet of Israeli foreign-policy doctrine that good relations with Israel and the Arabs need not be mutually exclusive. The German Federal Republic, Cuba and Switzerland among others have proved this, each in its own way. France's success in doing so would seal the seal on this fact of diplomatic life.

It would be premature to speak of France's possible role as mediator between Arabs and Israel. Considerable evolution in Arab attitudes and a change in Soviet foreign policy would be necessary before the Arabs were prepared to consider a settlement with the Jewish State. But sooner or later that day will come. When it does, the contribution which France will be able to make will be all the greater if its relations with the Arab States are good. In the meantime, evidence that France's pro-Israeli orientation owes nothing to anti-Arab designs and cannot be eroded by offers of countervailing advantages will serve as one more reminder to the Arabs that they must sooner or later reconcile themselves to Israel's existence.



West Germany's Final Solution

The Los Angeles Times

opinions

UJA Controversy

Dear Editor,

It was most surprising to read in your last issue of The Canadian Jewish News, Dec. 11th a letter from so distinguished a person as Henry Rosenberg a complaint that the \$350,000 spent as bank interest by the Zionist Organization of Canada in the 27 months preceding the last convention was "pure waste".

Mr. Rosenberg certainly doesn't consider the paying of interest for ordinary business a waste. How can he possibly contend that it is a waste when used in the business of saving lives? Your readers will understand that the decision to borrow millions of dollars from the banks is taken only after the most urgent demands of the Jewish Agency and after the most searching debate by the National Executive of the Zionist Organization of Canada.

Mr. Rosenberg goes on to guess that fund-raising expenses re UJA in the 5 major cities of Canada equal \$600,000 which is probably high by 15% to 20%, and then proceeds to calculate this figure as a proportion of

the UJA portion alone. Mr. Rosenberg should surely know that UJA accounts for much less than half of the UJA total income. Everyone ought to know that UJA covers a host of important needs other than the United Israel Appeal.

Your other correspondent in the same issue admits that his knowledge of UJA is limited to English experience and American literature, yet he attacks UJA in blithe ignorance of the facts! This year in Toronto 2% of the prospects gave 63% of the dollars pledged, and 83% of the prospects made only 8%.

The only trouble with UJA in Toronto is that it has not found the way to reach the hearts and the pockets of 7,500 prospects who don't give a nickel and another 9,500 who give less than \$100 each while at least half of them could do much better. Another consideration, of course, is the thousands of families for whom there is not even a prospect card.

JOHN R. DEVOR

Toronto

"JEWISH VOTE"

Dear Editor:

In your recent editorial, No Jewish Vote (December 4th issue, The Canadian Jewish News) reflected a political indifference that merits not only applause but also appreciation. Regrettably, in our recent elections some of America's Jewish journalists (even though men above reproach in matters of integrity) developed blind spots and consequently, published only a lopsided truth. A specific example of this kind of distorted journalism occurred in connection with the New York senatorial election.

Some Jewish editors who were verbose in their condemnation of Mr. Goldwater's friendship

with the late Senator Joe McCarthy (justifiably so) neglected or omitted the very important fact that Robert Kennedy, now Senator-elect of New York, was not only a devoted friend of the illustrious Wisconsin senator, but on two different occasions served with him on his Caligua-like committee to investigate so-called un-American activities.

There were other instances (too many) where reputable writers for American Jewish journals yielded to strong pressures and perhaps political temptations to present a partisan or compromised truth. Chicago, Ill.

Mrs. BLOSSOM FEEFER

PARAGUAY'S LAND-LOCKED COMMUNITY

BY OUR JCNS SPECIAL CORRESPONDENT

Paraguay is one of South America's two land-locked republics, the other being her neighbour, Bolivia. She is also one of the poorest and most sparsely populated, having fewer than 1,800,000 inhabitants for her total area of some 157,000 square miles.

The Jewish community is comparatively young, its beginnings dating from the arrival of about ten immigrants in 1914. They settled in the capital, Asuncion, and the official community organisation was founded in 1924. A cemetery was also opened.

Today, there are 220 Jewish families in Paraguay, totalling about 1,000 people, all of them, with the exception of eight families, in Asuncion. Only 10 per cent are Sephardim; of the 90 per cent who are Ashkenazim, two-thirds are from Eastern Europe, and the remaining 30 per cent are of German origin.

There has been continuous migration to the capital from other parts of the country, and from there to countries near by, mainly Argentina, Brazil and Uruguay. One or two families a year also emigrate to Israel.

The last Sefer Torah in Villarica, about 80 miles from Asuncion in the Province of Gaira, was brought to the capital at Rosh Hashana, since only four Jewish families remain in Villarica.

At times, in the early 1930s, when Hitler came to power, and during the first two years of the war, Paraguay's Jewish population numbered many thousands, but most of them were only passing through the country.

When Argentina, Brazil and other Latin American countries closed their doors to refugees, Paraguayan consular officials in various countries were ready to provide visas — but at a price. Many refugees paid \$1,000 (about £350) for their visas, and some paid much more.

Once in Paraguay, some of them had to wait only 24 hours before being able to get themselves smuggled across the frontiers to Argentina, Brazil or

Uruguay. Others, less fortunate, were unable to get away for months, or even years. From 1933 to 1934, at least 12,000 Jews entered Paraguay and then left for elsewhere in South America. Under the regime of President Alfredo Stroessner there is no outward sign of antisemitism, and Jews enjoy the same rights as other Paraguayan citizens. But there are about 10,000 citizens of German origin in Paraguay, mainly farmers or wine growers, most of whom have more than a passing attachment to Nazism. This has led to a certain feeling of disquiet among the country's Jews.

Among the 5,000 or so Arabs in Paraguay, there is a very marked tendency to assimilation, and conversions to Roman Catholicism are numerous. So far, the Arab League has failed to enlist them in anti-Jewish or anti-Israeli activity, and relations between Jews and Arabs are amicable, especially in commerce and industry.

A Jewish school, the State of Israel School, was founded in 1958, providing lessons in Hebrew, Jewish history and religion, together with the State curriculum. It has about 100 pupils, 25 of whom are non-Jews, although they study the same subjects. The highest

marks in the fourth grade this year were gained by a non-Jewish boy.

Paraguay's Government has a tradition of friendliness towards Israel, having voted for the United Nations' Palestine partition resolution in November, 1947. The Paraguayan Ambassador in Rome is also accredited to Israel, while the Israeli Ambassador to Uruguay is accredited to Paraguay.

Massada held out against the Romans for three years after the fall of Jerusalem in 70 C.E. The Jewish Zealots, who withstood the siege of 6,000 Roman troops, aided by 9,000 slaves, who built a giant earth ramp, leading to the wall of the fortress. Finally, the Zealot defenders set fire to their buildings and committed mass suicide.

The siege ramp is still there today. The volunteers go up it each morning to reach the summit. The signs of the fire, of Zealot life, their stores, synagogue and ritual baths are mostly excavated but much remains to be done, and interest will be focused on excavating the remaining Zealot rooms in the casemate walls in the hope of finding more scrolls.

Last year over 1,000 volunteers from 33 countries worked with Professor Yadin and his staff. This year the season will be shorter, but the number of workers larger. For the first time, two volunteers from Eastern Europe, non-Jews from Czechoslovakia, will be participating.

The cost of the excavations, which are sponsored by the "Observer", of London, is borne by the Kennedy and Scher families and the Wolfson Foundation.

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Dateline: NEW YORK

By Trude Weiss-Rosmarin

Orthodoxy a la Lincoln Square

Although New York is the brains and nerve centre of America, it is still true that "New York is not America". This is underlined by the profound differences between Jewish life in the city with the largest Jewish population in the world (about 2½ million) and that in the provinces.

Although New York is the headquarters of all national Jewish organisations, including the synagogue trends which are increasingly being referred to as "denominations", the metropolis has the smallest percentage of Jews who identify themselves with synagogues or organisations. Even groups with strong popular appeal, like B'nai B'rith and Hadasah, are relatively weak in the New York area.

Sociologists argue that, in New York, a Jew "feels" Jewish although he is not Jewishly affiliated, thanks to the distinctive New York popular culture compounded of the "kosher-style" delicatessen, the "dress British", think Yiddish" mentality of Madison Avenue, Broadway — and Fifth Avenue as well — and the growing nostalgia for the shtetl, typified by, for instance, the popularity of Sholem Aleichem and, on an altogether different level, I. Bashevis Singer.

As one travels about the American continent (and it is important to stress that the U.S.A. is a continent and not merely a country), one is constantly being reminded that what matters supremely to the national Jewish organisations in New York is of purely academic or "historical" interest in the provinces.

Thus, while the New York headquarters of the religious trends (Conservative, Orthodox, Reform and, latterly, Reconstructionist) pursue a policy of highly competitive exclusivity, notwithstanding their affiliation to the Synagogue Council of America, in the provinces — which start at the city limits of the Borough of Manhattan — Conservative, Orthodox and Reform synagogues coexist in harmony and more often than not co-operate in projects beyond their individual capacity, such as sponsoring adult Jewish educational courses and lecture series.

The intransigence of the Orthodox which, on the national level, may well culminate in the early establishment of an Orthodox American Jewish Conference with headquarters in New York, has few advocates in the provinces, where Orthodox rabbis and their congregations co-operate and blend in well with the established community pattern of late Friday evening services and kosher-style (as distinct from kosher) cuisine.

With the Reform synagogues' progressive return to tradition, although of a loosely interpreted halacha, Americanised Orthodoxy's increasing adaptation to "the needs of the hour and place," and Conservative Judaism's wide range of affiliates, covering virtually the entire spectrum of theological interpretation and observance of mitzvot and ritual, there has emerged a hodge-podge of "minhag American" to which only the ultra-Orthodox synagogues are totally immune.

The first 4,000 apartments of a total of 10,000 planned and under construction in the area round the Lincoln Square Cultural Centre, in mid-town Manhattan, have now been completed. Although rents are high, averaging \$75 (American) a room, there are few vacancies. It is estimated that about 80 per cent of the tenants in the various Lincoln Square

apartment development are Jews, and that the same percentage will prevail when the area has been completely built up.

A few weeks ago, the Lincoln Square Synagogue, housed for the time being in temporary quarters, held its first Sabbath services. Nominally Orthodox, the synagogue began, about a year ago, as a Conservative congregation. Some of the honorary officers, however, would not submit to the strict Conservative rabbinical rules governing the placement of rabbis, so the congregation engaged a young Orthodox rabbi, Rabbi Steven Riskin, on the condition that he would agree to mixed seating of men and women at services.

Reluctant to make this major decision, Rabbi Riskin arranged a meeting of his honorary officers with

Rabbi Samuel Belkin, president of Yeshiva University (Orthodox). S'ran, though it may seem, Rabbi Belkin welcomed Lincoln Square Synagogue into the Council of Synagogues served by graduates of Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, while permitting them to continue "mixed seating" in the interest of the long-range goals of Torah Judaism.

Rabbi Riskin told me that Rabbi Belkin and himself are certainly not happy with the situation, but "unless we make concessions, they will drift and affiliate with a non-Orthodox group". Like many of his Orthodox colleagues who minister to non-observant though Orthodox-affiliated congregations, Rabbi Riskin hopes to educate his congregation to full Torah-true observance.

SERMON FOR THE WEEK

THE STARS IN THEIR COURSES

I will multiply thy seed as the stars of heaven. (Genesis 26:4.) And they that turn the many to righteousness as the stars for ever and ever. (Daniel 12:3.)

The Rabbis of the Midrash give a number of reasons why it is fitting to compare the righteous to the stars. Urban dwellers though many of the rabbis were, their night sky was not obscured as ours is by the glare of electricity. No doubt it was more difficult and less comfortable for them to find their way about in their cities, but in compensation they were able to reflect deeply not alone upon human destiny but upon the wonder and mystery of the world of nature around and above them. It was entirely natural for them to draw parallels between nature's order and the moral life of man.

Thus the stars are regular in their courses. They are to be seen night after night. There is a similar beautiful harmony and regularity in the lives of good men. They do not let us down. We know that we can rely on them. And what they do with their lives is of eternal significance.

Moreover, each star has its own place in the heavens and no two are exactly alike. Good men struggle constantly against that hatred of the unlike which puts a premium on mediocrity. They try to rise above envy of talents superior to their own. They recognize each man's right to his individuality. They perceive that each human being is a world in himself, with a fraction of the divine light which only he can reveal.

Again, the stars move high above the world. The righteous, too, are in the world but not of it. Certainly, Judaism does not advocate an attitude of unworshipful isolation. The good man, as Judaism sees him, is a social being, working among his fellows, sharing their joys and sorrows, playing his part in the creation of a just society. In this sense good Jews are expected to be men of the world.

But Judaism steadfastly refuses to exhaust life's riches by limiting its possibilities to the physical and material. On the Jewish view man is more than a clod of earth, a lump of matter. He is a child of eternity with an immortal soul. His spirit can reach out beyond space and time to the God who created him. It was this ideal that the famous Jewish moralist, Bahya Ibn Pakudah, urged when he spoke of the good man as one who is alone with his Creator even when mixing with men. The greatest Jews have ever seen more to life than the prudence and expediency of Mr. World-Wise-Man.

The light of the stars can be seen from one end of the world to the other. The deeds of the righteous are similarly far-reaching. An act of kindness, a word of sympathy, a prayer uttered in sincerity and truth, a fresh insight into life's meaning, these can bring a heightened sense of spiritual awareness into souls otherwise lifeless and dull. This is particularly true in our age when better communications have made the world a little place, in which the mistakes of one of its citizens can involve all the others and the truth won by one is a truth won for all mankind. Pursuit of justice or the lack of it in one country has repercussions in all the countries of the globe.

And yet, the rabbis go on to say, the stars are not always seen. On a dark night their brilliance is partially hidden or even totally concealed. For all their influence the righteous are not fame seekers. The notion of anything like a competition for the title of the most righteous person on earth is bizarre in the extreme. The genuinely good person is no self-conscious prig, anxious only that men should acknowledge his worth. There is much wisdom behind the old Jewish folk legend regarding the thirty six "hidden" just men by whose merit the world endures.

It is impossible to add a further thought to those of the Midrash. Prophet and Psalmist raise their eyes to the heavens and see the glory of God reflected in the awe of a starlit night. In similar fashion the righteous are a demonstration of the divine power. The lives of good men convince us that goodness is no illusion but belongs to the very heart of things, to God the Source of all goodness. As Kant put it in a memorable and oft-quoted passage: "Two things fill the mind with ever-increasing wonder and awe, the more often and the more intensely the mind of thought is drawn to them: the starry heavens above me and the moral law within me."

FROM THE SERIES: JEWS & MENTAL ILLNESS

FREUDIANISM AND JUDAISM: THE CONNECTION

AN INFINITE CAPACITY FOR RESPONSE

And so we see that Jews are willing to try new methods; they are continually forced to find new and ingenious solutions; they are pushed toward self-analysis.

If there is an observation to be made from all this (we are not in a position to draw conclusions) it is the infinite capacity for response to be found in this people—a people hounded, persecuted and humiliated, and always on the move.

This is the view of Professor Henry Baruk, head physician of a large mental institution in St. Maurice (France). Dr. Baruk, a French psychiatrist enjoying a world-wide reputation, is also intensely interested in Jewish studies. He learned Hebrew fairly late in life, but speaks it perfectly. His psychiatric method is rooted mainly in moral precepts. He is the founder of a society devoted to the history of Hebrew medicine, and has also become well-known as a staunch opponent of trauma-inducing methods of treatment, such as electroshock. Above all, Dr. Baruk is the great Jewish humanist of present-day psychiatry. For him, Judaism is a way of life—of being, thinking and acting, rather than a collection of abstract dogmas.

I asked Dr. Baruk if the particular Jewish anxiety could be explained by the theories of Freud and if, in fact, there was a connection between Freudianism and Judaism. Here is how he answered:

"In Freud's thinking, the sub-conscious mind expresses hidden desires, especially sexual desires which reveal themselves in dreams in various disguises: disguised which must be interpreted. But in the Hebrew tradition, man finds quite a different Force revealing itself to him in his dreams, a force rising from the principle of Good and Evil, the Just and the Unjust. The Dream, in the Hebrew tradition, speaks to the sleeper about situations or decisions which must be taken in accordance with the laws of Providence: laws which sanction human actions and which determine human destiny. From this point of view, there is obviously a fundamental opposition be-

tween Freudianism and Judaism.

"Let us take, for example, the idea of liberty. With Freud liberty for the individual means complete satisfaction of all desires—which are in constant conflict with social necessity. Such a concept is an obvious perversion of the concept of Liberty; it only leaves the individual once more at loggerheads with society: an endless and pointless struggle. True liberty is bound up with the idea of the Just and the Unjust, an idea at once individual and social. It is precisely this primary idea which depends on the moral conscience for its existence. I have shown through repeated psycho-physiological observations and studies that the person with a well-integrated and 'healthy' mind is not necessarily a sound judge of good and evil. I have also written up cases in which moral judgment was quite normal, or even sharpened, in patients going through various stages of dementia or feeble-mindedness.

"With some of the feeble-minded, it is even possible to discern a 'dissociation', to the extent that considerable mental retardation may be accompanied by a faculty for the strictest moral judgment. Doubtless, this abnormally acute sense of right and wrong is due in some cases to the humiliation which the subjects have suffered, and to the painful reactions resulting from their status as persecuted people. In other days, it may have been observation of this sort which led to the exalting of the 'Poor in Spirit' in the Sermon on the Mount.

"Of course, we must not exaggerate. This dissociation (i.e. sound moral judgment remaining in, or being increased in, a mentally-afflicted person) is far from constant, and its significance is often neutralized. By this I mean that the acute moral sense in an afflicted person may be due to the fact that the subject is 'compensating', through pride and aggressiveness.

"This phenomenon is connected with one brought to light by Adler: the Inferiority Complex. In this matter, Adler's studies have largely made up for the

gaps in Freud's sociology.

"To get back to our Jewish patients, I should say that they react in a unique way to stimuli, and that they display a very definite manic-depressive temperament. And, to be sure, we may speak of a fundamental Jewish optimism and also of a certain Jewish immunity to misfortune."

NEUROTIC DISORGANIZATION: PASSIVE DEPENDENCE, UNREASONABLE DEMANDS

I recall the sterile waiting room of welfare organizations, long lines in front of gray buildings; bread lines and soup kitchens. I also remember little hotels—sometimes they were even comfortable—where entire families were holed up, waiting for visas to some country or other. I think there is much to be learned from a visit to Marseilles when a boat loaded with North African refugees has just docked, or to Le Bourget airport, to see the arrival of a plane bringing displaced persons from Eastern Europe. And not only from the point of view of a study on mental illness in Jews. But let's hear the views of some more specialists, people whose job it is to deal with this problem:

"The mental stress resulting from persecution and constant movement from country to country causes people with certain types of mental condition to show up in large numbers at welfare agencies devoted to Jews. Those who have been deeply affected by persecution (deported people, or those who have lost most of their family during the war) have the legitimate view that they are victims, to whom reparation is due.

"But they may transfer their feeling of frustration and aggression onto the welfare agency, or onto an individual social worker or doctor, in the belief that the efforts being made for them are inadequate. When this happens, the patient sometimes gets bogged down in a vicious circle of permanent ill-will, never seeing himself as anything but an injured party.

"Displaced persons, who usually respond favorably to treatment at the beginning, may also get into the habit of being dependent (especially those who are losing the ability to adapt). In these cases, it is difficult to decide, for each patient, at just what point assistance becomes unnecessary—the point at which, in fact, it is dangerous to prolong it, for fear that the patient may become permanently passive and dependent. This is particularly true for delicately-balanced people who have already suffered personality disorders; for lonely types and, in general, middle-aged displaced persons who have lost their former social niche and are unable to make the effort required for re-adaptation.

"And so we see that persecution and being shunted from place to place foster neurotic conditions, but that these misfortunes may also be used by the neurotic as excuses to become dependent and at the same time demanding. Consequently, if the best results are to be obtained, the treatment must be adapted to each individual, according to his particular symptoms. However, it is difficult to adapt one's

methods to each separate case because of the great variety in the cases and the constant arrival of new groups of refugees, which force the agencies to devote themselves mainly to urgent and immediate needs.

"With these general conditions in mind, we can point to some of the more prevalent types of problem: cases of passive dependence and unreasonable demands on the part of the patient; cases where the laziness of the subject renders the most patient efforts useless; and cases where truly sick people refuse the appropriate treatment but cannot be left to themselves because their behaviour leads them to a mental dead-end.

"The over aggressive demand for assistance is seen as the most frequent and difficult problem, for it results from a contradictory situation which is almost inevitable: the social worker—quite correctly—enters into a direct relationship with the patient, in order to appreciate the many factors in the case and the extent of its urgency. But in so doing, she sometimes creates opportunity for unconscious or disguised blackmail.

"There are, in fact, cases where the subject becomes a shrewd and deliberate demander. Sometimes these are people with tendencies toward perversion or delinquents who may go so far as to directly threaten the doctor or social worker. Employing a more subtle tactic, they may leave the centre

but continue to show up again and again, hoping to wear out the patience of the interviewer. But this disturbing aspect is really just a minor inconvenience and is fairly easy to handle.

The "demanding" characteristic is most often found in the more obviously sick patients who fall into a rut of neurotic dependence, their passivity finally expressing itself, more or less directly, in the form of aggressiveness. When this happens, it is difficult to break the cycle leading from passive dependence to aggressiveness to guilt and thus back to dependence. The social worker runs the risk of becoming involved in too close a relationship, which may itself foster neurotic behaviour.

"Even more delicate are those cases—and they are

the most frequent—of psychological imbalance or psychopathic personality. These are distinguished by character failings, by impulsive and aggressive reactions, and by a tendency to flee from reality and become professionally unreliable. There is no doubt that this belongs to the realm of the pathological but it is difficult, if not impossible, to satisfy demands that have never been met, because by their very nature, there is no real way to satisfy them; they constitute an impasse. In these extreme cases, one cannot adopt a rigid attitude. The assistance rendered must be adapted to the individual situation insofar as this is possible. It must be co-ordinated within the framework of a working team, in an effort to find a way out of the impasse."

Prague, forbade acts of violence, the synod renewed anti-Jewish regulations and in 1494 resolutions were passed initiating the first steps for their expulsion in 1542 and 1560.

In 1627, the Catholic Emperor Ferdinand II introduced compulsory attendance of Jews at Christian sermons delivered every Sabbath and set the stage for the burning of the Jewish quarters.

Empress Maria Theresa, one of the more notorious Jew-haters, expelled the Jews from Bohemia and Moravia in 1744. Allowed to return in 1752, they were compelled to pay exorbitant taxes and to wear the infamous yellow badge. But strange as it may seem, they retained intellectual eminence during this mournful period of the 17th and 18th century.

In 1781 Emperor Joseph II took the first steps to liberate the Jews from the ignominious isolation of the ghetto. He did away with the tragic yellow star and his "Edict of Tolerance" made Jews subject to military duty. In 1841, they were permitted to acquire land; 1846 saw the removal of the special taxation, and 1848 brought full equality. The ghetto, abolished in 1852 as a separate quarter, was united with another part of the city. In 1869, this new section, called "Josefstadt", had a Jewish population of 53%. But in

spite of these historical events, restrictions still continued. The number of Jewish families, for example, was fixed at 8,600 for Bohemia and 5,400 for Moravia. The new reforms were aimed to bring about the Germanisation of the Jewish population. When Joseph II allowed Jews for the first time to send their sons to grammar schools and the university, these decrees, humanitarian as they were, had consistently been designed to solidify the Austrian empire.

Prague, then a town with a royal castle but without a king, was always tense between the forces of the past and those of the future. The First two Jews solemnly awarded the degree of Doctor of Medicine in 1788 and the sole candidate who received his Doctor of Law, in 1790, must have felt very strongly the gulf which separated them from the main current of the population.

Not until Emperor Franz Joseph, who came to the throne in 1848, where the gates of the ghetto really opened. His new constitution, representing a landmark, brought political equality and an end to the numerous clauses. But no sooner had freedom come to the Jews, than the stern rabbis sounded the alarm. The newly found liberties weakened tradition and the faith, they complained and the wide open world posed

questions and problems earlier generations never had to face. When the bars of confinement came down, the dream of leaving the tiny, phantom-like alleys of the ghetto for a freedom never experienced before, intoxicated many a young Jew.

Franz Kafka, the well-known writer, was one of these. First he considered himself emancipated, but he was still viewed by society with suspicion. The Orthodox rebuked him for not being Jewish enough; the majority never considered him a Czech though he spoke their language fluently and the Germans found faults with his mastery of their language and even more with his Jewishness. From childhood prohibited from making normal contacts, he had longed to be accepted into the natural stream of life, but when he died of a broken heart and consumption, the only blessing which had warmed his tortured life, was his love for Dora Dymant, daughter of an orthodox Jew. In a most moving letter, he had told her father that he was not a religious but a repentant Jew who wanted to return to where he belonged. Dora's father travelled to the most respected authority in the field, The Gerer Rebbe, who read Kafka's confession and said "no" without further explanation.

Thinking back to my own childhood, I can still vividly see the inner quarters of the old town, centuries old, where I used to walk with my grandmother every year. Awed I stood at the grave of the famous Mahral, Rabbi Loew, the creator of the unforgettable Golem and as I watched the many visitors who put little slips of paper in a specially provided opening, I was always intrigued. It was then that many of the wishes written on these papers, had come true for people who believed and prayed strong enough. Unconcerned and a young boy, I was a bit puzzled then, but I have learned since to accept religion as a matter of faith without asking for proof.

Grandmother and many people I had known, were not unlike Kafka, Germans among the Czechs and Jews among the Germans. Mistreated by both, these remarkable people still managed to give the world outstanding figures in the field of art, science, and letters.

The rusty wires separating the ghetto from the outside world, have come down, but a curtain has since gone up enveloping not only the few remaining Jews, but the whole country. For centuries under foreign domination, they are still in search of identity after a brief taste of freedom and independence.



by
EDGAR
REICHMAN
Is Being A Jew Also A Mental Illness? Continuing his sensational series, French writer Edgar Reichman examines in this chapter the problem of neurotic disorganization. This series originally published in the French magazine L'Arche will continue exclusively in The Canadian Jewish News which obtained the rights to the English version.

kafka's prague

by HENRY SANTON



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RABBIS AND SPIRITUAL LEADERS from Regional communities throughout Ontario took part in a highly successful all day conference in Toronto last week, under the auspices of Canadian Jewish Congress. Shown addressing the luncheon session is Rabbi Eugene Weiner of Hamilton. Others with him at the head table are, from left: Rabbi Stanley Weber, Brantford; Rabbi David Kirshenbaum, London; Rabbi Dr. Israel Freedman, St. Catharines; Joseph Eisenberg, executive director of the Windsor Jewish Community Council; Rabbi Hillel I. Millgram, London. Seen at right is Rabbi Harold Lerner of Guelph, who later gave the conference summation.

the lively arts

• THEATRE
• MUSIC
• FILM

By D. COHN

Do you know that Bill Morton, husband of Lucille Ball of I Love Lucy fame, is Jewish?

James Cagney, who is not Jewish, speaks Yiddish fluently.

Aleksei Nikolayevich Arbuzov, Russian playwright now visiting America, has written 16 Russian plays since 1930, has seen 12 American plays since November 17th and detects significant variations in the theatres of the United States, Britain and the Soviet Union. He calls the American theatre an actor's theatre, the British theatre, a director's theatre, the Soviet theatre, an audience's theatre. "The audience is better than the theatre and deserves better than it gets."

He loved, Hello, Dolly!, and says that Arthur Miller "is the most respected of American playwrights in the Soviet Union. 'Vichy' was the most profound and serious play I saw."

Danny Kaye, who cannot read a note of music, will conduct the New York Philharmonic at Lincoln Center in March on behalf of the Musician Pension Fund. He'll conduct the entire program except for the opening work which will be batoned by Toronto's Seija Ozawa.

"Sholom Aleichem Awards" for their contribution to Fiddler on the Roof were awarded to Zero Mostel, Jerome Robbins, Joseph Stein, Jerry Bock and Sheldon Harnick by the Histadrut which has raised \$150,000 to create a library in Tel Aviv.

Yevgeni Yevtushenko, the young Russian poet, is one of the translators of a new anthology of Yiddish poems published in Russian in Moscow. It contains translations from the works of Soviet Jewish writers and poets of proved loyalty and service to the Soviet Communist Party. An introduction has been written by Aron Vergelis, editor of Soviet Yiddish journal.

Many protests have been registered against an Arab art exhibition at Roosevelt University in Chicago and Wayne University in Detroit.

The exhibition, sponsored by the Union of Arab Students, featured paintings depicting Arab refugees as Israeli victims. It ran for a week at Roosevelt University, in spite of letters of protest appearing in the students' newspaper. In Detroit it closed after only one day.

The artists are the husband and wife team of Ismail and Raman Shammout. Their 70 paintings have also been shown in New York, Washington and Pittsburgh.

Richard Burton will donate part of his earnings in Britain to the Bertrand Russell Peace Foundation,

ONTARIO RABBIS MEET

(Continued from Page 1)

of the Hamilton Council of Jewish Organizations, Meyer W. Gasner, president of the Canadian Jewish Congress in Ontario, Myer Sharzer, executive director of the Canadian Jewish Congress, central region, and Dr. Joseph Klinghofer also of the CJC staff who helped arrange the conference and Mr. Harry Steiner, CJC lay leader.

Among the problems touched on and suggestions proposed were the following:

- the practice of individuals divorcing themselves from their local synagogue because of financial disagreement and joining up with a school in another town where they can get a "better deal";
- the procedure to be followed by the Rabbi when Jewish men's and women's organizations arrange functions with trefa food;
- the breakdown of parental authority in the Jewish home, the growing barrenness of the Jewish home and its inability in many cases to transmit Jewish moral and ethical values and ideals;
- the practice on the part of some Rabbis in providing easy conversion for partners in mixed marriages. Most disfavoured this but a few asked for a "re-evaluation" of the traditional rejection of conversion;
- the question of whether Talmud Torahs can incorporate some information on Jewish "civics" in their curriculum;
- the gap that exists between the Rabbi and the great majority of Jews in small towns, i.e. the disparity in their respective ways of life;
- should projects like a Jewish day school be delayed or deferred in a small community for the sake of communal unity?
- can Jewish values be transmitted when non-Jewish prestige values are the only ones that command status among Jewish parents?
- should each grouping (reform, conservative and orthodox) set up its own regional councils to set criteria and rules for conversions?
- a code of ethics for community leadership;
- an appeal to Congress to undertake a pilot study on causes and consequences of intermarriage in a small or medium sized community;
- closer inter-community co-operation on the rabbinical level and in youth and adult education.

The conference decided to set up a continuing committee chaired by Rabbi K. Bender of Kingston to evaluate the conference and determine how to implement the recommendations that emerged.

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After holding their sides from laughter and brushing away tears caused not only by peeling onions, you realize that the recipes are the same as Mama and Mama's Mama used — but presented in a manner that dispels the drudgery from repeating the same dishes year in, year out.

For example, how would you like to prepare, *Eppes Eggplant Aux Fines Herbes*? (Herb: in French it's the touch that puts the haute in *Haute Cuisine*; in Jewish it's a nice name for a fine Jewish boy).

Following a list of familiar ingredients, the recipe calls for slicing the eggplant, etc. *Meanwhile*, saute in the *parve oleo* (Mama would have burst a blood vessel at oleo, but now it can be bought *parve*).

The recipe continues, do this until they're nice and soft. Now take out, etc., smear on each piece eggplant a little of the sauteed *mishmash*, etc.

Where on earth will you find a recipe book with instructions in Mama's language — and with French thrown in to boot?

You'll love: *Knish Lorraine*; *Le Cordon Bleu Sans Hazarye* (Hazarye — that greasy pig stuff); *Blintz Suzette a la Yentah*; *Paté de Foie Schmalz* (the Jewish answer to the 70 c spread).

As further proof of the fact that these recipes conform to kosher dietary laws, they all are authenticated by Rabbi Norman Siegel of Brooklyn's Kings Highway Jewish Center.

GENERAL MEET

● A general meeting of the Shaarei Tefillah Sisterhood was held at the synagogue on December 2nd. Helen Fishbane, president, presided. Mrs. Miriam Rosenzweig read the opening prayer. Tillie Miskin gave a report on finances; Sue Magdor, donor; Louise Geller, Sisterhood Shabbat; Evelyn Sugar, donation cards; Lil Cornfield, charity labels.

Helen Fishbane reported on the convention of the Women's Branch of the Union of Jewish Orthodox Congregations of America, held recently in New York. She also reported on Sisterhood's trip to Adas Israel Sisterhood in Hamilton.

A Hanuka program was provided by Phyllis Sugar, Gert Zeldin, Faigie Plonka, Evelyn Sugar, Tillie Miskin, Belle Merinick and Serma Kochberg made potato pancakes.

Mrs. Rosenzweig read passages about our heritage regarding the Pivayan HaBen. Refreshments were served.

● An executive meeting of Shaarei Tefillah Sisterhood was held recently at the home of Mrs. Sam Zeldin. Helen Fishbane, president, presided. Discussion centered on the Synagogue's Bar Mitzvah weekend, and the Saturday morning nursery. The hostess served refreshments.

● Rabbi Erwin Schild, spiritual leader of Adath Israel Congregation, addressed the Sisterhood during their afternoon lecture series on Wednesday, December 16th. The Rabbi spoke on: Outline of Jewish Living. TEA The Beth Jacob Women's League will have its annual tea this coming Sunday, December 20th, at the home of Mrs. A. Reichman. Mrs. Mordche Nussbaum is president; co-convenors are Mesdames M. Kuhnreich, D. Schmerz, I. Wagner.

SISTERHOOD MEET

The Sisterhood of Beth Emeth Bais Yehuda Synagogue held a general meeting last Monday evening in the sisterhood hall. Mr. Ben Gan was guest.

HANUKA PARTY
Etzion Chapter, Mizrahi-Hapoel Hamizrachi Women's Organization, held its annual Hanuka party at the home of Mrs. Rayman.

Mr. L. Rosenfield, husband of the president, lit the Hanuka candles. Mr. Ch. Cohen narrated the story of Hanuka; all present participated in singing Yiddish songs.

Highlight was the presentation of the J. N. F. certificate to Mr. and Mrs. Ch. Brown, inscribing them in the Golden Book for their devoted work in Mizrahi-Hapoel Hamizrachi projects in Israel.

Mr. Ch. Brown led in the saying of Grace. Mesdames M. B. Linsky, Ch. Cohen and A. Figor served refreshments.

HELD PARTY
The Junior N'Shei Agudath Israel held its Hanuka party at the home of Mrs. D. D'Angona.

Mrs. Matilda Turin, president, welcomed the guests. The D'var Torah on Hanuka was delivered by Raizel Silver. Yetti schochet, program chairman, assisted by Judy Epstein, arranged the program.

gram featuring bingo, group singing and introducing Barbara Gryfe who sang.

Hostesses were Lilly Bobrowsky, Mae Botnick, Judy Epstein, Mrs. Lebowitz, Edith Luwisch, Rachel Moseson, Chaya Rubin, Yette Schochet, Adrian Spiegel, Matilda Turin, Esther Wertzberger, Ruth Wolfe. Other participants were Eva Deutsch, Bessie Friend, Channa Kuhnreich, Channa Neger, Chaya Nussbaum, Tania Stephansky. Chaya Nussbaum won the door prize.

DONOR DINNER
Shaarei Shomayim Sisterhood recently held its donor dinner and fashion show. The event was chaired by Mesdames Lou Kernerman and Irving Green.

Mrs. Manny Spring wrote and directed a musical skit enacted by the Sisterhood Dramatic Group which comprises Madams Moe Ackerman; Marvin Donin, Irving Franklin, Dave Goldminz, Michael Kugler, Anne Shapero, Sol Spring, Jack Talsnick, Vera Waldman. Models were: Mrs. Phil Moscoe; Mrs. Joel Fink; Mrs. Nathan Reiber; Mrs. Sam Vernon; Sharon Davis; Fern Silverstein, Elaine Rubin; Anita Saltsman; Rhoda Tenenbaum. Youngsters who modeled were: Gary Gottlieb; Simmy Hattin; Hyla Kernerman; Teddy Magder; Judy Shapiro.

Head table guests were Mesdames Walter Wurzbarger, Nathan Adler, Sol Swartz, Lou Kernerman, Irving Green, Jennie Bassar, Ted Waldman and Morris Halbert.

Keep Smiling

SPENDTHRIFT

Mrs. Minnie Cohen shared her joy one Saturday evening with her next door neighbor. "My Izzy is a good boy," she said, "today he brought home his first pay, every cent of it — four dollars. He didn't keep one penny for himself."

However, the following Saturday Izzy was not so good. His pay envelope contained only \$3.97. This sum subsequently diminished, so that two weeks later it was \$3.89, and three weeks after it was \$3.82. Mrs. Cohen felt she should have a word with her son.

"You shouldn't hide anything from your mama," she told him. "Tell me the truth, do you have a girl?"

INTERPRETATION

Mr. Ginsberg came home that day tired and angry. "Don't be mad at me for coming home late. I had tough luck today. The judge fined me \$50 and I don't know why."

"What do you mean, you don't know why?" shrieked Mrs. Ginsberg. "The judge doesn't fine people for nothing. What really happened?"

"I was in court as a witness in a lawsuit for my partner Kesselman. The judge asked me to give my name and I said, 'Ginsberg.' He repeated, 'Your Christian name, I mean.' 'Don't be a darn fool, judge,' I said. So immediately, he fined me \$50."

SENSE OF HEARING

Ike (near a cathedral): Aren't these chimes beautiful?

Mike: What did you say?

Ike: I said that these chimes are beautiful.

Mike: I don't understand you.

Ike: These chimes sound beautiful.

Mike: Excuse me, but on account of these rotten bells I can't hear a word.

RECIPE OF THE WEEK

FUDGE NUT PIE

Pastry for 1-crust pie
2 squares unsweetened chocolate
1 cup brown sugar, lightly packed
1/2 cup butter
1/2 cup granulated sugar
3 eggs, unbeaten
1/4 teaspoon salt
1/2 cup milk
1/4 cup light corn syrup
1 cup finely chopped walnuts or pecans
1 teaspoon vanilla extract
1/2 cup walnut or pecan halves

Melt chocolate, stir in brown sugar and butter. Beat in granulated sugar until well blended. Add eggs, one at a time, beating after each addition. Add salt, milk and syrup. Beat until foamy. Place mixture in top of double boiler over hot (but not boiling) water and cook 5 minutes, stirring frequently. Remove from hot water, stir in chopped nuts and vanilla. Pour into chilled pie shell. Bake in a preheated moderate (350 degree) oven for about 50 minutes. Sprinkle nut halves over pie's top surface and return to oven for 5 minutes more. Serve warm, topped with whipped cream or blobs of vanilla ice cream.

A SABBATH MORNING

BY RUTHIE

Isn't Shabbos morning the most? You don't have to nag the kids to get up for school, you're not busy making lunches. At eight, you just give them a nudge and say, "Shool", and there's no trouble getting them out of bed.

The little one loves to go because she really likes to *dahven* (pray). Also, after *Kiddush* (repast) for the children, Ned stuffs her with kishka, kugel, hering, fish, soda. And who doesn't look forward to that?

The older ones go because that's the only time they have to congregate in the lobby and plan their dates for the evening.

Me? Maybe I shouldn't say it, but I go to *shool* on *Yom Tov* (holiday). Honest, my heart's kosher. But I just can't help it. Anyway, it always happens that I have to rush home by myself so that lunch could be ready by the time my wolves come home. So what's the fun?

Every *bahlabusta* (housewife) knows how short the morning can be. Before you're through with the children, the what-shall-I-wear routine, and pestering Daddy to hurry up, you're ready to throw in the towel.

Finally the house is quiet—a pleasure. It's only nine-thirty and you can sit down to a cup of coffee and the morning paper. Oh, yeah?

How far actually is it to twelve o'clock, when they'll be home from *shool*? And there's loads of work.

First you get all *fahropootzt* (spruced up). After all, on *Shabbos* you wear your weekly best and diamond ring. You don't want to be embarrassed if someone calls in.

So it's already almost eleven. Wow! You hardly think you'll make it.

You spend ten minutes thinking, "Should I or shouldn't I make the beds?"

Because, according to pattern, you know that right after lunch your one and only will make a mad dash for the bed, *upruhen die bayner* (to rest his bones).

You want the bedspreads on but, from past experience, you know that they'll be messed up by that big bulk. So you settle for making yours and just freshening up his. And even that's a waste because he plops into it, and pulls out your pillow too.

Nothing you do or say helps. You learn to bear your troubles.

You glance at the clock—then you really hurry. Check the table—two matzas (the *challahs* were cut), don't forget the salt, some schnapps (maybe company comes), cake.

Check the food—fish, cold chicken (you forgot to put it on the one open element), salad, dessert. You're ready.

It's twelve; you're all set. Twelve-thirty—no one here. Twelve-forty-five—not yet. One o'clock already—you're fuming. One-thirty—You bet there's a fancy *Kiddush*. And you warned him,

"Don't stuff yourself with all that junk. You won't be able to eat lunch and you'll burp all day. Watch your stomach. Leave the kishka alone, it's not like mine."

A pity, all that talk. You're thinking,

"All right, if he gets sick, I won't even look at him. It'll serve him right. Only, where's the bicaro, just in case?"

One-fifteen—someone at the door. You run hopefully. Only the mailman with a letter.

One-thirty. Finally. The innocents are home. And they're smiling, so you stifle your grimace and smile too. Because you don't want to be a sourpuss on *Shabbos*.

Washing and *motzie* (breaking bread) are made. Then—everybody looks at everybody else. No one eats.

I knew it—too much *kiddush*. Oh, well, I'd just ignore them. I wasn't going to let them rile me.

Anyway, I had a legitimate mad on. And for once I'd see if Ned noticed.

Mind you, they were nice enough. They sat and nibbled while I ate. And all the time I didn't say, boo! Then it happened. Ned was on the way to the bedroom.

"All right," I burst out, "so don't tell me."

"Tell you what?"

"Innocent! What did you do in *shool*?"

"What do you mean, what did I do in *shool*?"

"You know what I mean. After. If I'm not there, and you come home late, at least you can tell me what you gossiped about."

"What's there to gossip about?"

"You talk a blue streak whenever I see you there. Who'd you pull apart this time?"

"Wouldn't you like to know!"

And I sure would. I think I'll go to *shool* next week. To heck with lunch.

(Copyright 1964, CJN)



Sunday is Funday at Shopsy's

It was a memorable 6th birthday party for Erica Lieberman, who celebrated in a big way at Shopsy's Delicatessen Restaurant. Topsy the Shopsy clown was there to entertain the children with his friend Charlie, and to hand out comic books and prizes to the young fry. What fun!

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MINISTER ADVISES AGAINST PARDON AMSTERDAM (JCNS) —

Dr. I. J. Scholten, the Dutch Minister of Justice, has told the Second Chamber (Lower House of Parliament) in The Hague that he had decided to advise Queen Juliana not to grant the requests for pardon by four German war criminals still in prison.

Three of the men, Willy P. F. Lages, F. H. Aus der Funten and F. Fischer, were found guilty of mass war crimes against the Jews during the German occupation of Holland. The fourth, J. J. Kotalla, was one of the leaders of Amersfoort concentration camp.

GROSSINGER'S PLANNING FOR THE HOLIDAYS



GROSSINGER'S is making great plans for the Christmas - New Year holiday period. We'll have happy programs for everyone—single people, couples, teenagers, pre-teenagers, and the younger set. For instance, for the children there'll be special performers, activities, and attractions. Parents will be able to relax and enjoy themselves, knowing that their youngsters are in the care of capable, responsible counselors.

COLONEL CLOWN (Joey Russell), star of his own TV show, will be on hand with his wonderful programs, activities, and games. Ace disc jockey Gene Kaye will conduct a discotheque and other events for the youngsters. Two-time Olympic speed-skating champion Irving Jaffee will play his fox-chase-on-ice game with the youngsters. Lou "Simon Says" Goldstein is planning a variety of programs. There'll be a day camp, teen center, Junior Olympics, ice skating, skiing, tobogganing, swimming, and many other features and activities to assure youngsters (and parents) of a happy vacation So, c'mon to Grossinger's for the Christmas-New Year's holiday.

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ONCE UPON A TAILOR HAS YIDDISH TWIST

For three weeks, starting Tuesday, December 29th, the Colonnade Theater will be home to *Once Upon A Tailor*, a comedy of Jewish life in a Galician village in the 1880's. With eight in the cast, the plot revolves around the emotional idiom of a people given to highly colorful figures of speech.

Baruch Lumet, author and director of *Once Upon A Tailor*, assumes the leading role. A long-time "great" in both the English and Yiddish theatrical field, Mr. Lumet is an exponent second to none.

The cast of the play, which is in English, will be composed of local talent.

CREST THEATRE CONFIDENT

Having raised approximately \$70,000 in its campaign to have the theater going, The Crest Theater now is confident that it can keep its doors open to the public. First play will be *A Severed Head* starring Tobi Weinberg, under the direction of Henry Kaplan. It will run for two weeks, December 31st to January 9, 1965.

Following will be the controversial, *The Deputy*, for which Toronto has been waiting impatiently. It starts on January 13th, for two weeks.

LANGUAGE, MODERN ENGLISH; FLAVOR, YIDDISH — Baruch Lumet, one of the great stars of the Yiddish and American theater, who is now in Toronto and will play the leading role in his own, *Once Upon A Tailor*, which will be shown at the Colonnade Theater for three weeks, starting Tuesday, December 29th.



PERFORM WITH NATIONAL BALLET OF CANADA — Lois Smith, prima ballerina, and Earl Kraul, premier danseur, who will thrill Toronto audiences during some performances of the National Ballet of Canada which opens at O'Keefe Center on Saturday, December 26th, and will continue till January 9, 1965.

NATIONAL BALLET OF CANADA LAVISH

Opening on Saturday, December 26th, till Saturday, January 5, 1965, the National Ballet of Canada will present three world renowned guest stars and three lavish new productions at O'Keefe Center.

Canadian-born Lynn Seymour flies from Covent Garden where she is a ballerina with Britain's Royal Ballet; Danish-born Erik Bruhn, whom Rudolf Nureyev calls, "as great as Nijinsky", will appear; Frank Schaufuss, premier danseur with the Royal Danish Ballet will perform.

Productions include *The Nutcracker*, *La Sylphide*, *Triptych*, *Romeo and Juliet*, *House of Atreus*.

Literary Evening

Keren Hatarbut is presenting a series of lessons for the study of Hebrew literature and poetry under the tutelage of Mrs. Otto Schneid, graduate of the Hebrew University. The course consists of excerpts from the literary works of Hebrew poets and writers from the Middle Ages to the contemporary period. Classes are held once a week.

Regular fall and winter Upan Hebrew classes continue, except for the week of December 29th.

A series of public lectures starts on Monday, December 28th, 8:30 p.m., in the Zionist building, with an address by Mr. Yehoshua Altman. His subject will be: *On the Fundamentals of the Kabala*.



ANNOUNCEMENT

Recently arrived in Toronto from New York, Mr. Gerald Silverman wishes to announce that he is now available to the Jewish community for wedding ceremonies only. Mr. Silverman has experience in singing at Jewish weddings.

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TORONTO SYNAGOGUES

CURRENTLY ELECTED

The following officers of Beth Shalom Synagogue were elected for 1964-65: Henry Donsky, president; Harry Polevoy, 1st vice president; Fred Ganz, Q.C., 2nd vice president; Ben Wortsman, treasurer. Board of Governors comprise: Max Bernstein; Max Blackstein; Sam Blank; Jacob Brown; Frank Cadesky; Bernie Crackower; J. Harry Englander; Manny Ezrin; Sam Federman; Reuben Frankel; Al Freedman; Harry Goldstein; Julius Goodbaum; Sidney Greenstein; Frank Gross; Fred

Grossman; Harvey Haber; Louis Haber; Jack Kreaden; Roy Lerner; J. J. Minsky; Myer J. Oster; Sam Rich; Al Rockett; Alex Serota; Norman Shapiro; Irving Shienfield; A. J. Siggner; Sam Solish; Al Swartz; Irvin Teitel; Marvin Teperman; Marvin Urbas; Morris D. Weinberg; Kelly Wortsman; Sam Zale; Phil Fischman; Lazar Lifschitz; Mrs. Shirley Walderman; Mrs. Sarah Bernstein; Donald Latchman; Marvin Elkind; Jacob Slobin.

Beth Shalom U.S.Y. Chapters, Hag Dolim, Gevurah and Shalom, will hold a regional rally this Sunday, December 20th, 7:30 p.m., in the assembly hall. Guest will be Barry Taub, candidate for the international office of first vice president.

Boyscouts and wolfcubs of Clanton Park Synagogue held a Hanuka party on Tuesday.

December 1st. Parents were presented with a program of scout and cub activities in which 30 cubs participated under the leadership of Cubmaster Dr. N. W. Shaul and 10 scouts under the leadership of Scoutmaster Lloyd Orson. Rabbi Dr. N. L. Rabinovitch delivered an address on Hanuka.

The synagogue held a children's Hanuka party on Sunday, December 6th. A hundred boys and girls participated. Mr. M. Feldman, Youth director, was in charge of arrangements. Program consisted of games and movie; refreshments were served.

On the Sabbath mornings of November 29th and December 5th, the Youth Congregation of Clanton Park Synagogue conducted services in the main sanctuary led by Mr. Feldman.

ONEG SHABBAT

Tonight the Oneg Shabbat

following services at Holy Blossom Temple will be sponsored by Dr. and Mrs. S. B. Feinstein and Rabbi and Mrs. W. Gunther Plaut in honor of the engagement of their children; by Mr. and Mrs. B. D. Pape and Mr. and Mrs. Carl C. Cole in honor of the forthcoming marriage of their children.

The following officers were elected for 1964-65: Mr. Norman Grant, recording secretary; Dr. A. A. Track, treasurer. Trustees are: Stephen Borins; Arthur Paulin; Oscar Plotnick; Dr. Gerald Shane. Re-elected to office are: Dr. A. A. Epstein, president of the congregation; Morley J. Pape, financial secretary and secretary; Theodore K. Draimin, financial secretary and chairman of finance committee. Re-elected as trustees are: Mrs. M. K. Bochner, chairman of the fine arts committee; Jack Brenzel, consultant of the properties committee; Tom Brown, past president of Brotherhood and former seating committee chairman; Mrs. L. J. Cole, vice president of Sisterhood; Mrs. J. J. Chesnie, Sisterhood president; Milton Cadsby, Brotherhood president; Norman Cowan, chairman of the dues committee; Mrs. Howard Fisher, chairman of adult education; Harry L. Fogler, member of finance committee; Frank Godfrey, member of finance committee; Lionel Lester, chairman of good standing committee; Stan Smith, member of finance committee; Irving Sussman, chairman of Hanuka ball committee; Mr. C. K. Swartz, chairman, music committee; Raphael D. Wolfe, chairman, development fund for Reform Judaism and chairman of memorials and endowments.

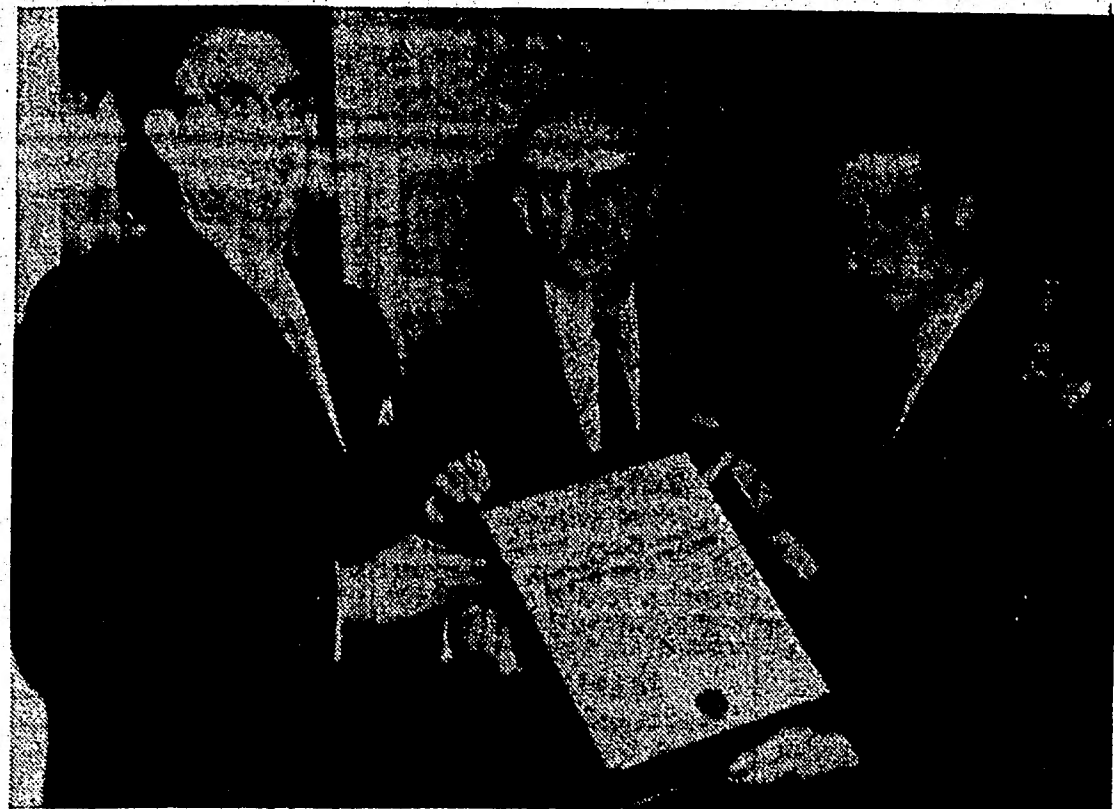
The nursery school children held a Hanuka party on Tuesday, December 1st. Sisterhood provided Hanuka gelt and dreidles. Mrs. David R. Powell, chairman of the Religious Festival Committee supervised. Her assistants were Mesdames H. Alpert, H. Atkin, A. Egier, D. Friedlander, J. Goldenberg, H. Harris, J. Lewis, R. Mandel, A. Milrad, L. Solursch, F. Stern, J. Sturman and M. Wolfson; also Rabbi Powell.

Brother Breakfast Club will meet this Sunday morning. Mr. Harry Zifkin will discuss anti-Semitism.

HANUKA BANQUET

Shomrai Shaboth Congregation held a Hanuka banquet on Sunday, December 5th, marking the commencement of its new building. Mr. Sol Kling, vice president, chaired the evening. Mrs. M. Schwartz, president of Sisterhood, greeted the guests on behalf of Sisterhood. Mr. Paul Edell, president, recited the Hamotzi; Mr. M. Bochner led in grace.

Cantor Solomon led the Hanuka candles and led in the singing of Hanuka songs. Rabbi G. Felder, spiritual leader of the congregation, outlined the aims and aspirations of the congregation. Mr. C. Frielich, campaign



DISPLAY AWARD — (From left to right) Rabbi I. Miller, president, RCA, Mr. Sol Kling, vice president, Shomrai Shaboth Congregation, Toronto, Rabbi Syd Appelbaum.

TORONTO SYNAGOGUE CITED FOR AID TO YESHIVAT HADOROM

The Yeshivath Hadorom in Rohovot, Israel, established by the Rabbinical Council of America more than a decade ago, today is one of the leading Torah institutions in the Holy Land.

Last June, at the Pine View Hotel in the Catskills, the Rabbinical Council of America expressed its appreciation on behalf of Yeshivath Hadorom to those responsible for the generous inheritance bequeathed the Yeshiva by Mrs. Anne Robinson.

Rabbi G. Felder, spiritual leader of the Shomrai Shaboth Congregation, where the Robinsons held membership, received a plaque from the Yeshiva in recognition of his efforts in guiding the Robinson family to leave its entire estate to Torah and benevolent institutions.

The Shomrai Shaboth Congregation also was awarded a plaque, which Mr. Sol Kling, vice president, received on its behalf. Plaques expressing the gratitude of the faculty

of the Yeshiva and the Rabbinical Council were presented to Messrs. Joseph and Manny Roebuck, both Q.C., for their roles in assisting the Robinsons.

Rabbi I. Miller, newly elected president of the Rabbinical Council, and Rabbi S. Applebaum of the Yeshivath Hadorom announced that the campus at Gan B'Yavneh will carry the Robinson name. They also thanked the Roebucks, the Shomrai Shaboth Congregation and Rabbi Felder.

chairman, reported on the progress of the new structure.

Those honored were: Paul Edell; M. Bochner; L. Starkman; J. Schwartz; Mrs. M. Schwartz; H. Krugel; N. Schwartz; Mrs. M. Freed on behalf of the late Rabbi J. Weinrib, first orthodox rabbi of Toronto and former spiritual leader of Shomrai Shaboth congregation.

LATKE PARTY

The Eitz Chaim Fathers' Association celebrated Hanuka by a teachers-parents latke party in the school auditorium. Mr. L. Korzen was chairman; Rabbi S. Jakobovits, principal, introduced the assistant principal, Rabbi Joel Klein. Cantor Goldstein and Messrs. Wolf, Goldstein, Polter and Lazarovitz participated in vocal and instrumental renditions.

The three prizes in the grand draw for a shass were won by Messrs. Himmel, Diamond and Benson. Proceeds of the draw were presented to the school for the purchase of gym equipment and musical instruments.

BREAKFAST MEET

This coming Sunday, 9:30 a.m., the Brotherhood of B'nai Israel Beth David will have its breakfast meeting. Mr. J. B. Salsberg, guest speaker, will speak on: The Changing Pattern of Jewish Life.

USY CONVENTION

The following USYers will represent Adath Israel Synagogue at the fourteenth annual international convention of USY in Chicago next weekend: Debbie Fromstein; Lorraine Eisenstat; Mack Libman; Gerry Seetner; Elaine Stein; Ralph Rabinowitz;

Marla Stillman. Mrs. Sadye Madonik, coordinator of pre-USY activities at Adath Israel, will accompany the delegation as advisor.

Adath Israel Bar Mitzvah Club will hold usual services on Sunday morning, December 20th, 9:00 a.m., followed by breakfast. Cantor Murray Nixon will speak on: Jewish Music.

Adath Israel Seniors' Club held a meeting on Monday, December 7th. Participants were Mrs. Harry Signer and Mr. Abe Shachter, president.

USY Leadership Institution will be held on Monday and Tuesday, December 28th and 29th, with special sessions on leadership training. Participating will be Sam Gwosdy, Ralph Fen. Mrs. Sadye Madonik. Films will be shown.



HENRY DONSKY

BETH SHOLOM SYNAGOGUE HONOURS HENRY DONSKY AT ISRAEL BOND DINNER

Henry Donsky, President of Beth Shalom Synagogue, and one of the community's foremost workers in the cause of Israel Bonds, will be special Guest of Honour at the annual "Bond with Israel" Dinner sponsored by the Congregation, which will take place on Saturday evening, December 26th, in the Gerald Schwartz Memorial Auditorium.

This event has become a much-anticipated highlight of the year for members of Beth Shalom Synagogue, and this year's gala Dinner-Dance promises to surpass in attendance and stature of program participants, all previous Testimonial Tributes. Henry Donsky has well-earned the high regard and affection of his congregation for the years of devoted service he has given to all

causes on behalf of the advancement of the Congregation, and the State of Israel. Through the leadership provided by Mr. Donsky and his predecessors who served as Israel Bond Chairmen, Beth Shalom Synagogue has established a nation-wide reputation as a bastion of strength for Israel's upbuilding.

Harry Polevoy, Congregation Israel Bond Chairman; Murray Rothblat, Men's Club Israel Bond Chairman; Mrs. S. Sugar, Chairman, Sisterhood Bond Committee, and Carl Weiner, Young Married Group Israel Bond Chairman; head a committee of Congregation leaders who are in charge of arrangements for the "Bond with Israel" Dinner honouring Henry Donsky.



Dr. Norman Shaul Honoured For Outstanding Effort For Israel

Clanton Park Congregation honoured its President and Israel Bond Chairman, Dr. Norman Shaul at an outstandingly successful Hanuka Celebration at the Synagogue on December 5th, in tribute to the noteworthy leadership Dr. Shaul has provided on behalf of Clanton Park's Israel Bond effort, over the past years. Harry J. Halperin, Executive Director of the State of Israel Bond Organization of Toronto, presented Dr. Shaul with a beautiful silver Bible from the Holy Land and expressed the appreciation of the Toronto Israel Bond Committee for the exemplary dedication to the cause of Israel's upbuilding which has always characterized Dr. Shaul's efforts.

The Shaul family announced the establishment of a Scholarship Fund in memory of their late father, Dr. Nathan Shaul, through a substantial purchase of Israel Bonds, of which the

interest will be used for a Prize to be awarded an outstanding physician at the Triennial Session of the Israeli Medical Conference.

Shown here, left to right, are: Mrs. Norman Shaul, Dr. Norman Shaul and Harry J. Halperin who made the presentation to the honoree.

LIBERALS & HERUT

TEL AVIV (ZINS) — Continuing the debate on the question of whether to initiate negotiations with Herut on a joint election list, leader of the Liberal Party, Dr. Pinhas Rosen proposed the formation of a committee consisting of three members favoring negotiations and three opposing to survey the views of local branches of the party and report back to the Central Committee.

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HELP WANTED

OTTAWA HILLEL ACADEMY (Day School) requires Hebrew kindergarten teacher as of January, 1965. For further details, please contact E. Frankel, Director of Education.

RABBIS SPEAK

DR. WURZBURGER ON RELIGIOUS BOOM

The following are excerpts of an address made by Dr. Walter S. Wurzbarger, spiritual leader of Toronto's Shaarei Shomayim Synagogue, at the 66th annual biennial convention of the Union of Orthodox Jewish Congregations of America, in Washington, D.C., recently.

"The end of the so-called 'religious boom' may be a blessing in disguise for authentic and vital religion. While the task of preserving religious institutions may become more difficult when religion no longer conveniently offers the path of least resistance to an age of conformity, the new challenges afford religion an opportunity to purify itself so that it may emerge as a more vital and dynamic force.

"As long as religion is content to survive as a respectable status symbol, a fashionable ornament, or a delightful plaything, it is bound to degenerate into a 'token religion' which is divorced from the actual conduct of life and which revolves in an orbit of pompous pronouncements and sentimental irrelevancies.

"Our proclivity for token religion has prevented integration of religion with life. Mankind suffers from the disease of segregation which infests itself in a variety of symptoms ranging from racial segregation to the separation of morality and politics.

DR. ROSENBERG ON VATICAN

Following are selections from an address made by Rabbi Stuart E. Rosenberg, spiritual leader of Toronto's Beth Tzedec Synagogue, at the Jewish National Fund — Negev Dinner which took place December 2nd, in honor of Morris Kaufman.

"The Vatican Council in Rome has recently indicated its prayerful hope that the misunderstandings of and hostility towards the Jewish people caused by 2,000 years of distorted Christian teaching may now come to an end. It speaks of the need to restore the integrity of the Jewish people as the people of God."

"This attitude is a step in the right direction — but it is not enough. History has shown us that the ruthlessness to which Jews were consigned by their persecutors can be overcome only if the moral and natural right of the Jewish people to live, labor and build their own homeland is guaranteed by the international community.

"The Arabs have clearly demonstrated in recent years the implications of their present hostility; not only have they attempted to foment hate against the State of Israel, but they aid and abet, and in turn are aided and abetted, by Nazis and all manner of ruthless antisemites.

"Those in places of power must now recognize the link between Arab hostility to Israel and the spread of antisemitism throughout the world. Thus while saluting the Fathers of the Church for what they have spoken in Rome last week, one must also hope that the religious forces of Christianity will exert their influence towards pacifying the Middle East and helping to make the Arab world aware of its obligations in making the world safe for the Jewish people to live."

"This is a good season of the year for Canada to act 'Peace on earth' — the very words come from Israel and ring out the message of the Holy Land. Shall not an aroused Christendom now help to bring peace to a land from which its own teachings have been shaped and forced?"

"It is for this reason that I salute the words spoken by the Hon. Paul Martin, wherein he states that 'we must devise in our time instruments for eliminating violence and for changing hostility into a willingness to negotiate differences.'"

"This is a welcome word from the Foreign Minister of Canada. We know that he bespeaks the conscience of our country. We know, too, that in the role of peacemaker, he will be given every cooperation and be warmly received by the citizens of Israel who await peace and pray for it each day.

TORONTO OBITUARIES

AKNIN, MARIE. On December 10th, late of 148 Cedric Avenue.
BERK, MORRIS. On December 15th, late of 6 Holmesdale Road.
DIAMOND, ANNIE. On December 15th, late of 619 Lawrence Avenue West.
FEINSOD, LEON. On December 12th, late of 533 Fairlawn Avenue.
GODFREY, MURIEL. On December 14th, late of 263 Bathurst Street.
GREEN, SAUL. On December 15th, late of 317 Markham Street.
KRUGER, SAMUEL. On December 10th, late of Brighton, England.
ROSE, CLARA. On December 12th, late of 2 Mascot Place.
ROTH, SIDNEY. On December 15th, late of 37 Goddard Street.
WINEMAKER, SADIE. On December 15th, late of 1725 Bathurst Street.
ZITNEY, LIBBY. On December 12th, late of 81 Regal Road.

Services arranged by Park Memorial Chapel, 508 Spadina Avenue.
DINETZ, SARAH. On December 11th, late of 9 Graymar Avenue.
LIVERGAMP, EDITH. On December 12th, late of 9 Meadowbrook Road, Apt. 5.
PERTMAN, HARRY. On December 13th, late of 75 Gloucester Grove.

Preserve the memory of the deceased by planting trees in Israel. An appropriate certificate is sent to the bereaved family.

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We have received a call for help from the parents of students of the former Bais Yehuda Talmud Torah, now located at 703 Ossington Avenue. Most of them are Nazi victims and refugees who came here after the war.

This Talmud Torah which served the Jewish population at the West End and which was closed arbitrarily by the United Jewish Welfare Fund of Toronto now has reopened under the sponsorship of the Organization for Torah Education.

We appeal to the Jewish people to answer the call for assistance with a warm heart and an open hand.

We Nazi victims know that the greatest treasure of our people is the Jewish child. Thus the child was the target for the Nazis' wrath in their effort to annihilate the Jewish nation — and they almost succeeded. No conscientious Jew can stand by idly and watch Jewish boys and girls being denied the right to obtain a Jewish education and a Jewish school in their neighborhood.

We, Nazi victims, declare our solidarity with the Torah Education Committee in the call to the Jewish population to sponsor this Talmud Torah. We have contributed a sum of money to the school committee; we appeal to all organizations and individuals to do the same. We must give our help and assistance wherever it is needed.

Jewish Nazi Victims Organization
A. FINKLER, PRESIDENT

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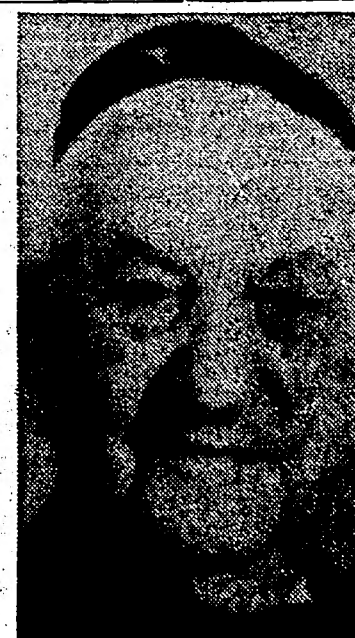
OLDEST SHUL MEMBER HONORED

Ninety-five-year-old Echiel Silverman will be honored on the occasion of his birthday tomorrow evening at a testimonial dinner on Downsview's Adath Israel Synagogue by the establishment of the Echiel Silverman Endowment Fund of \$5,000 to be used to further the cultural, educational and religious life of the synagogue.

The dinner is sponsored by the Adath Israel Brotherhood, of which Mr. Ben Abbott is president. A ceremony, entitled Eighteen Highlights of a Blessed Jewish Life, has been prepared by Rabbi Erwin Schild. Among guests will be grandchildren, great-grandchildren from California and two nieces from England.

Mr. Silverman has five sons, one daughter, eleven grandchildren and seventeen great-grandchildren. His son Sidney was president of the congregation for several years. His wife Anna passed away in 1955 after 59 years of marriage.

Mr. Silverman was a tailor until his retirement several years ago.



E. Silverman

FORMER NAZI INMATES APPEAL TO P.M.

The Bergen-Belsen Association, composed of former inmates of the Nazis' Bergen-Belsen concentration camp, has appealed to Prime Minister Lester B. Pearson for the enactment of legislation that will bar the dissemination of hate propaganda aimed against any particular race, color or creed.

The Association suggests that a law be framed which will differentiate between

likes of Rockwell. We, who have seen the beginnings of Nazism, make bold to say that we know better".

Mr. B. Laufer is president of the Association; Moshe Eisenberg, secretary.

FOLKS FAREIN FOR ISRAEL

(Continued from Page 2)

galows, each one consisting of eight rooms, is \$60,000. The Jubilee Committee has pledged to contribute \$30,000. The Histadrut in Israel, which will supervise the institution, has agreed to match the contribution of the Association dollar for dollar.

We feel certain that the thousands of supporters of the Folks Farein, who have contributed to its noble efforts for the past fifty years, will be delighted by the decision of the committee, and will derive much satisfaction and pleasure in knowing that handicapped children in Israel also will benefit by their support.

First project sponsors are: E. Gelber; D. Lou Harris; Julius Hayman; Morris B. Kaufman; Wilfred Gordon; Bert Godfrey; Ted Lipman; Harry Arnoff; B. Barenholtz; Herb Orlioff, O.C.

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LOUIS HENKLE

Louis Henkle, first permanent Jewish resident and prominent merchant of Brantford, died on November 21st.

Born in Russia, Mr. Henkle, who was well known in Jewish circles in Toronto, migrated to Brantford in 1904 where he operated a furniture store for 45 years.

Mr. Henkle was a founder of the Beth David Synagogue in Brantford, of which his son David now is president. He also was a member of the Brantford Board of Trade and of the public relations committee of the Canadian Jewish Congress.

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